

after another is constituted, performs its functions, and passes away; but this law, remaining unaltered, retains its unaltered force; and no one calls its authority in question for the reason that the law or precept of legislation has not been changed. To make the matter more evident, in relation to the Sabbath, several distinct propositions may be stated, and receive a few remarks by way of illustration.

1. The Bible is composed of a series of revelations; made at different times, through a period of fifteen hundred years. These various portions harmonize together, and form one consistent and perfect whole.

2. The Old and New Testaments, particularly, are so connected and interwoven, both historically and otherwise, that they must stand or fall together. If either of them is false, the other cannot be true.

3. The subordinate agents, by whom the revelations were made, were various; also, the immediate objects for which revelations were made; but God, unchangeable in his moral attributes, and in the great purposes of his government, is the Author of them all.

4. Under such a government, and such a series of revelations, an enactment once made is evermore in force; unless it expire by its own limitations, or by the nature of the case; or unless it be repealed or superseded in a subsequent revelation, by the same authority which enacted it.

Some very ancient enactments may here be named, which are yet in force. The ordinance which gave man dominion over all the inferior animals, at the creation; the institution of marriage, and prohibition of polygamy, on the very day the first female was formed; the gift of vegetables for food, at the creation, and of animal flesh, after the flood. So of the great law of love to neighbors; concerning which many things show the interrelations were not ignorant, though we have on record no express early enactment. So of duty of children to parents, for failing in which Ham was cursed. We cannot agree with those who seem to think that the Old Testament is obsolete. Is not the Old Testament given by inspiration of God?

5. A new enactment, varying a former enactment in some particulars, does not annul the other portions, or affect them in any degree. For the hardness of their hearts, God permitted the Jews to put away their wives, for causes which were not permitted under the ancient law, and which are not permitted under the gospel; but that fact does not render divorces for a sufficient cause unlawful. For a season, God allowed even pious men to have each two wives; but the original institution is revived, under the gospel dispensation, in all its purity and force, and every man is to be but the husband of one wife.

6. Truly, an old enactment does not need to be renewedly enjoined, though its existence may incidentally appear, in a hundred different ways. Yet, if God sees fit to renew a command, to those who are dull of hearing, or forgetful, that circumstances does not imply that the former enactment had become dead and useless. Though the parallel holds between the laws of God and those of a human government; yet God, in addition to legislation, instructs, warns, retracts—and we should expect line upon line, and precept upon precept, where occasion requires, more than in human government. If Christ did not enjoin an observance of the Sabbath, it is no evidence that God does not now require it. If Moses did enjoin it on the Jews, that is no evidence that it was a new institution in his time.

7. The institution of the Sabbath, or setting apart the seventh part of time for holy services, is as ancient as the beginning of the world. Gen. ii. 2, 3. "And on the seventh day, God ended the work which he had made; and he rested on the seventh day from all the work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his works, which God created and made."—There can be no doubt this passage relates the first institution of the sacred day, to be so observed by man; and there is not wanting historical evidence, that it was so understood and practised by various nations long before the mission of Moses, or the calling of Abraham. In the very brief records of those ages which the scriptures afford us, we are not to expect very copious mention of the day.

8. There is a distinct recognition of the Sabbath, before the law was given by Moses. Before the giving of the ten commandments, and other statutes and ordinances at Mount Sinai, while the people were yet in the wilderness of Sin, God told them the duty of manna should not fall on the Sabbath, but double the quantity on the day preceding; which was done. Exod. xvi. On this passage, Scott well observes: "It is remarkable, that three miracles were wrought every week in honor of the Sabbath, even before the promulgation of the Mosaic law. Double the quantity fell the day before; none fell on the Sabbath day; nor did that become offensive, which they kept that day." This is a plain proof, that the law of the Sabbath did not originate at Sinai, but was antecedent to the Mosaic ritual. When the directions are given respecting the manna, the Sabbath is not mentioned as a new thing, but as one familiarly known. They are only informed, that their miraculous food should be given them, so as to supply their wants on that day, without their laboring to gather it.

9. When the fourth commandment was given at Sinai, it was not given as a new one, or as one peculiar to the Jews. It was not new; for we have seen that it was well known to the Jews a few weeks before; and that it was instituted at the creation. It was not necessarily new, because it was so particularly and formally announced; for the other commandments written by the finger of God on tables of stone, and yet they must have been for substance well known before. And the term Remember is suitable in reference to a day already known, but not to a new institution. It was not an ordinance peculiar to the Jews; for it was not placed among their judicial or civil laws, nor among their ceremonial rites; but among those moral commands which, being conformable to the attributes of God and to the state and character of man, are of universal and perpetual obligation. It was recognized in the Jewish economy; it was made conformable to that dispensation in the mode of observing it, and in some of its adjuncts; but it was never a peculiar Jewish institution. Before we take up the history of Christ and his doctrine, therefore, we have strong reason to expect that the Sabbath will be continued under his own dispensation. And when we do examine, we shall find that he did not abolish but confirm it. That inquiry will be pursued next week. At present we rest here. The Sabbath was appointed at the creation, and beyond all dispute was practically well known to the Jews before the law was given at Sinai. Therefore, it is not of Moses. It was continued from Moses to Christ, but was never an institution peculiar to the Jews. It was incorporated into that moral code, which we call the decalogue. If, therefore, the prohibition of idolatry, and disobedience to parents, and murder, and adultery, and theft, and bearing false witness, and coveting an evil desire, are forbidden equally to the Gentile and the Jew, then are both under equal and perpetual obligation to remember and sanctify the Sabbath. None but Christ, the Lord of the Sabbath and the Lord of men, can cancel the obligation. He needed not to ordain the Sabbath. If he has not explicitly abolished it, the command remains unimpaired, and will to the end of time.

FROM THE LIFE OF DOCTOR CLARKE.

Descant of Bird-Catchers over the Precipices of St. Kilda.

As soon as we had reached the town, preparations were made for ascending the hills to see a party of islanders descend the precipices for the elder down, and for eggs and birds. Five of these twisted round their bodies diagonally, from the left shoulder to the right hip, the ropes made use of for this occasion. One of these ropes forms the portion of a St. Kilda life; it is always a current coin of the highest value, life itself depending on the possession of it. Equipped with

these ropes, a strong party, with their dogs, ascended the hills.

At length we reached the brink of such a tremendous precipice, that, accustomed as I have been, to regard such sights with indifference, I dared not venture to the edge of it alone. Two of the people held my arms, and I looked over into what might be a world of rolling mists and contending clouds. As they broke or dispersed, the ocean was disclosed below, but at so great a depth, that its roaring surges were unheard at this stupendous height. The brink was wet and slippery, and the rocks perpendicular to their base; but what was my astonishment to see these intrepid acrobats, as they might truly be called, sitting on the edge, and the younger ones creeping over after the eggs and aisk corks.

My attention was now entirely engrossed by the adventures who were preparing for their dangerous flight:—several ropes of hide and hair were tied together to extend the depth of his descent. A rope of hide at one extremity, was fastened like a girdle round the waist, the other end he let down the precipice to a considerable depth, when, giving the middle of the rope to a single man who stood near him, he began to descend, always holding by one part of the rope as he let himself down by the other, and supported from falling only by the man above, who had no part of the rope fastened to him, but held it merely in his hands, and sometimes supported him by one hand alone, looking, at the same time, over the precipice, without any stay for his feet, and conversing with a young man as he descended. In a very short time he returned with a young fulmar in his hand, and then again descended to the depth of 60 fathoms. Here he seized four fulmars, and with two in each hand, continued to hold the rope as he ascended, striking his foot against the rock, to throw himself out from the face of the precipice, and returning with a bound, flew out again capering and shouting, and playing more tricks than I had courage to see; for I expected his love of fame in displaying those gambols to a stranger, would either be the means of pulling the man over who held him, or dashing his brains out, from the violence with which he returned from these springs, if the rope did not slip from his comrade's hand, and send him headlong to eternity.

A MISSIONARY'S BOLDNESS.

"A large company of Brahmins, Pundits and others, being assembled to hear Mr. Thomas, the missionary, one of the most learned, whose name was Mahasbi, offered to dispute with him. He began by asserting that God was every thing: therefore (said he) God is God—You are God, and I am God." "Eie, fie, Mahasbi! answered Mr. Thomas, why do you utter such words? Sabab, (meaning himself), is in his clothes: therefore (pulling off his hat and throwing it down) this hat is Sabab! No, Mahasbi, you and I dying men; but God ever liveth." This short answer confounded his opponent, and fixed the attention of the people; while, as he says, "he went on to proclaim one God, one Saviour, one way, one faith, and one cast, without which and beside which all the inventions of men were nothing." Another time when he was warning them of their sin and danger, a Brahman, full of subtlety, interrupted him by asking "who made good and evil?" Hereby insinuating that man was not accountable for the evil which he committed. "I know your question of old (said Mr. Thomas): I know your meaning too. If a man revile his father or mother, what a wretch is he! if he revile his Goro, (Teacher), you reckon him worse; but what is this (turning to the people) in comparison of the words of this Brahman, who reviles God? God is a holy being, and all his works are holy. He made men and devils, but they have made themselves vile. He who imputes his sin to God is a wretch, who reproaches his Maker. These men, with all their sin-extenuating notions, teach that it is a great evil to murder a Brahman; yet the murder of many Brahmins does not come up to this; for if I murder a Brahman, I only kill his body; but if I blaspheme and reproach my Maker, casting all blame in my favor, and teach others to do so, I infect, I destroy, I deface both body and soul, to all eternity." Being on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them; and passing through the company, placed himself on an elevation, near to the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he being a European, meant to do. After beckoning for silence, he thus began: "It has eyes—(pausing and pointing with his finger to the eyes of the image); then turning his face, by way of appeal, to the people) but it cannot see! It has ears—but it cannot hear! It has a nose—but it cannot smell! It has hands—but it cannot handle! It has a mouth—but it cannot speak; neither is there any breath in it! An old man in the company, provoked by these self-evident truths, added, 'it has feet, but it cannot run away!' At this, a universal shout was heard: the faces of the priests and Brahmins were covered with shame; and the worship for that time was given up."

THE LOST CHILD.

Public feeling in Louisiana, Mississippi, and Arkansas, has been prodigiously excited, during the past winter, by a mysterious and inexplicable catastrophe, which has excited in us a more harrowing interest than any tale of fictitious distress.

Something more than a year ago the only child of Mr. Clark, of Hampden county, territory of Arkansas, a fine boy of four years, disappeared from the scene of his morning play, near the house of his parents, and could not be found. A little negro boy had been playing with him, and related that two men, on horseback came upon them, and that one of them alighted, and took the child and carried him off. The parents were sober, respectable, and comparatively affluent. It was a country of dark forests, and immense prairies; the wolves, bears and panthers are common in the woods, and different tribes of Indians hunt in the vicinity. The affection of these parents for their only child, was such, as would be naturally expected, and no effort of the imagination is necessary to conceive the anxiety and agony of their suspense. The honest-hearted people about them though not given to eloquent descriptions of their feelings in such cases, expressed a more unquestionable sympathy by turning out, en masse, and scouring the forests, prairies, and bayous, in every direction. The agonizing father followed a man, who preceded him a day or two, as was reported, carrying a child with him on horseback. After a pursuit of three hundred miles he ascertained in the bitterness of disappointment that the child was not his. Every exertion, made to find the child, was to no purpose. The father rode in different directions thousands of miles. Advertisements, promises of ample reward, the sustained search of hundreds of people were alike unavailing, to furnish a vestige of the child, or the slightest clue to stimulate to hope and further exertion. After a search of months, the feelings of the parents, from the natural effect of time and disappointment, settled down to the calm of resignation and despair. It will be easy to conceive, that it was not the tranquil mourning of parents, who have seen their child buried under the clouds of the valley. The agony of suspense, the feverish efforts of imagination, excited to activity, by still fashioning tenderness of parental affection, and still fashioning new and more horrible catastrophes, especially at particular periods of the day or the evening—from this they could only be delivered, by finding their child, or becoming acquainted with his doom. They had not even the sad satisfaction of the patriarch finding the bloody clothes of the lost child, by which suspense might terminate in the conviction that an evil beast had devoured him.

Some time last winter the father received a letter, mailed at the Natchez post-office, informing him, that he would enclose fifty dollars in a letter to the writer and would send the mother of the child, unaccom-

panied by any other person, to a certain house, in Arkansas which he designated, with two hundred dollars more, the writer engaged, that a certain woman in the designated house should deliver up the child to his mother. This letter was written in a gentlemanly hand, and signed Thomas Tutty.

The plan of the distracted parents was settled, by advice of many people in Louisiana, who entered warmly into their feelings. A letter stating all the circumstances of the case, was written to the Post-master at Natchez. Another, agreeable to all the requirements of Tutty, and enclosing a bank note of fifty dollars, was addressed to him. In the letter to the post-master, he was directed to watch for the man who should call for the other letter, and have him apprehended. At the proper time, a man of gentlemanly appearance and manners, with the dialect of an Irishman, inquired for the letter. The post-master by design made difficulty and delay in making change, and detained the man, until an officer was procured and he was apprehended.—He was found to be a man who kept a school for some time in the vicinity of Natchez, whose singular and capricious habits had already excited suspicions. He proved himself shrewd, sulky, and pertinaciously obstinate in his purpose, to confess nothing, and to throw the whole burden of proof on the magistrate before whom he was tried. He would not admit the identity of the letter with his own, and he denied that his name was Thomas Tutty. He was charged with having fabricated the story, that he knew where the child was, and would cause it to be delivered to its parents merely with the base purpose of extorting money from the affection of the parents. He continued to affirm, that he knew where the child was, and proved that he was acquainted with the long way between Natchez and the residence of Mr. Clark, by answering with the utmost promptness and intelligence, questions about the numerous bayous, swamps, and passes in the distance, but with a particularly intended purpose to perplex him. On the suspicious fact of his having inquired for the letter directed to Thomas Tutty, he was committed to prison. The parents who repaired to Natchez, and various people, who took a deep interest in this strange, and terrible affair, exhibited their indignity to no purpose in efforts to get something out of the prisoner, might furnish a clue, by which to find the child. He told the father, that in a place where it was supposed he would pass in search of the child, he would find the clothes which the child wore when it disappeared and bones having the appearance of those of a child of his years, that had been devoured by beasts. But he assured him that the bones were not those of the child, but of an animal placed there to produce that impression. Such an investigation was found to be the fact. Yet strange to tell, nothing could extort from the man the slightest information, that had any other tendency, than still more to excite the imagination, and harrow up the feelings of the parents.

Meanwhile a number of respectable people of Natchez, stimulated by their intense interest, the warm blood of the south, and their impatient fondness for summary justice, and thinking probably, that a little 'hiding could do the Irishman no possible harm,' took him by night from the prison, and gave him a pretty severe drubbing, intimating between intervals of discipline, that whenever he found the application transcending the bounds of healthful pleasant feeling, any useful information touching the child, would save them the trouble of carrying the operation any further. The Irishman shrugged, and seemed for a long time disposed to persevere in his delinquent closeness. But at a point where the thing was becoming evidently very unpleasant, he seemed to relent and said, that if they would send to a certain house between forty and fifty miles from Natchez, in Mississippi, the people there would tell them, where they might find the child. The sheriff, who stated that he disapproved of these proceedings, and was moreover ill at the time, was no sooner apprised of the information, than he started at midnight for the designated house. When he arrived, he found that the people were of good character, and perceived in a moment, that he was on a false scent, and that the prisoner had given this information only to get rid of confinement.

The parents and the people having exhausted every effort upon the pertinacious silence, and unshrinking obstinacy of the prisoner to no purpose, became fully impressed, that he had indeed been concerned in the stealing of the child, but that he no longer knew any thing about its present condition, and had been induced to what he had done, merely to obtain money, by trifling with parental anxiety and affection. They consented to the enlargement of the prisoner on condition that he should return with the parents, in the hope, that threats, or promised rewards, or a returning sense of justice and humanity, when he should arrive where the clothes of the child were laid, might yet induce him to put them on a clue to finding him.

He was accordingly enlarged and crossed the Mississippi, in the same ferry boat with the parents on their route towards home. He had been purposely intimated to him, that unless he would frankly communicate to Mr. Clark on the journey, all that he knew about the child, as soon as they should have travelled beyond the settlements, he would be put to death. Having advanced beyond the settlements of Concordia, he asked Mr. Clark, how long he intended to let him live? The reply was, if he persisted in withholding information about the child, perhaps thirty-six hours. Mr. Clark carried a pistol in his belt. The Irishman rushed upon him, seizing the pistol, and snapped it at his breast. Although he had primed and loaded it himself it fortunately missed fire. Failing in his purposes, the Irishman broke away and made for a bayou, to which they were approaching. He plunged in and disappeared and was drowned, and thus extinguished the only visible hope of a clue to unravel this mysterious affair. This crime of fiends, child-stealing, has been often threatened in that region, which furnishes such facilities for perpetrating it, a mean diabolical revenge. An interest yet exists there in regard to the elucidation of this mystery. Parents, watch your children. Be careful of the presence of suspicious villains, who might in this way sting you to death. The happiest feeling, which a good mother can have on earth, is when she sees her children safely and sweetly sleeping in their own beds, under the united protection of innocence and parents, good angels and God.

MISSIONARY.

From the Christian Advocate and Journal.

REV. MR. GREAVES' REPORT OF THE NEW ORLEANS MISSION.

To the Rev. J. Emory, Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church.

New Orleans, July 7, 1827.

REV. AND DEAR BROTHER—There has nothing very remarkable occurred in this mission since my last communication. I am happy, however, to state, that our prospects are more flattering. On the 27th of April, we were visited by the Rev. William Winans and J. C. Burriss, of the Mississippi Conference, who remained until the 2d day of May. They preached several times apiece, and with considerable effect.—Their congregations were large and respectable; the public attention was aroused, and a very considerable impetus was given to the wheels of Zion, which were almost at a stand.

From that time until the last of June, when, as is usual, many left the city, my congregations were large and respectable, or as much so as could be expected in such a place, where there are so few, comparatively, disposed to attend divine service, and where there are four Protestant churches opened at the same hour. There has been for some time past an increasing solemnity in the congregations, and often are the tears of contrition seen to steal down the cheeks of penitent sinners, while the word of life is dispensed.—There has been no general excitement, but there are many things which induce us to look for better times. It is true that wickedness of almost every description

abounds, that the holy Sabbath is still openly profaned by many who have even been taught better things, and there are but few who are disposed, whatever their private sentiments are, openly and boldly to confess Christ, and to stand forth as the decided votaries of virtue and morality; still the leaven of the gospel is, we trust, spreading, and the time is not far distant when its salutary influence will be felt, in some measure, by all. Our glorious Redeemer will, I hope and believe, defend his own cause, and will yet cause this dreary waste, this field of moral desolation, "to rejoice and blossom as the rose."

The members seem much united, and there appears, in most, a very great *hungering and thirsting after righteousness*. There is a greater attention to all the means of grace, especially to class meetings, which are often truly interesting and profitable. We seldom meet without feeling sensibly the divine presence. I cannot, with many of my brethren in other places, tell of multitudes being converted and added to the church; yet I thank God for a few. The character and stability of the society have been much increased by the addition of a few old substantial members, who have been received by certificates from other places.

The prospect among the colored people, is still very flattering. I have continued my labors among them in the afternoon of every Sabbath, and the congregation has so increased in number that our church will scarcely contain all. The greatest decorum has been preserved among them, and though convictions have been deep and pungent, there has been but little of that fanaticism and unqualified zeal, which characterize their meetings generally, seen among them. Between twenty and thirty have been received on trial during the last month, and the most of them profess to have found peace with God. The Sabbath school instituted for their benefit, is still in successful operation. There are between seventy and eighty scholars belonging to it at present, and the most of them are making very considerable progress. Several of the senior classes read the New Testament with great facility, and there is scarcely one in the school who cannot repeat, without hesitation, the whole of the catechism. Considering the vast number of colored people in this city, and the great influence they have in society, especially among the children of the rising generation, the value of such an institution can hardly be estimated.

I continued my labors among the mariners on board of the ships until some time about the first of June, when, in consequence of the hurry and confusion among them while in port, it was found difficult to obtain a vessel on which I could preach. During the time, however, that I did preach to them, I was much pleased with the prospect. The congregations were large and orderly, and often very serious. The seed sown among them did not entirely all fall by the way side. Among some who became concerned for the salvation of their souls, there was one who made an open profession of it by attaching himself to our society in this place. He intends quitting the sea, as he thinks such a life would endanger his salvation. But no great calculations of success among them can be made so long as we are compelled to preach to them on board of vessels. Arrangements are now making to build a mariners' church here, and we hope it will not be long before we have one. A suitable lot of ground has been selected, and the most of the funds necessary for the building has been raised, and it will not be difficult, we trust, to raise the balance, when once the work is commenced.—The inhabitants in this city appear to take a lively interest in it. There is, evidently, not a port in the United States, where such a church is more needed. Besides the vast number of seamen always in port, there are, at least during the winter and spring, several hundred boatmen and other persons from the upper countries, who would gladly attend in a mariners' church. In view, then, of the importance of such a church, let every man who fears God, open his heart, hand, and purse, in support of this object. Surely Christians of every denomination, and every man who loves the Saviour and the souls of perishing sinners, will do something towards it.

I have preached regularly every week to about two hundred poor miserable wretches in the state prison, the most of whom receive the word with great joy. I have occasionally distributed tracts among them, which they have received with every mark of gratitude. The greater part of them are among the most abandoned of mankind, yet they have souls that must be saved, or lost eternally, and the grace of God is sufficient to change and purify them. Though my labors among them may not produce an immediate effect on any, I am not without hope. The seed which is now sown among them, may spring up and grow in the hearts of many of them, when they are brought out and set at liberty. And to show that my hope is not without foundation, and to encourage others in their labors among such characters, I beg leave to mention the following circumstances:—I was walking through the city not long since, and to my great grief, saw a poor man about forty years old, of whom I had no distinct knowledge, accosted me, and with tears of joy said:

"Sir, I am glad to see you again. I thank God, that I ever saw your face."

"Where," said I, "did you see me?" "He replied, he had seen me in the prison. 'I am,' said he, 'a poor miserable wretch just set at liberty, after being confined seven years, and while you were preaching to the prisoners on such a day, from Zech. ix. 12, 'Turn ye to the strong holds, ye prisoners of hope,' it pleased God to open my eyes, to see the dreadful ruin which hung over my head, and which threatened to bury me in everlasting destruction. I saw the dreadful deformity and mischief of sin; I trembled at the thought of having indulged it so long; I felt that I was in bondage to my own corrupt nature, and the devil who had long led me captive at his will; I felt, however, that I was a prisoner of hope; that I still had an Advocate with the Father, and I resolved, with his assistance I would seek the salvation of my soul, and I feel determined now to live and die a praying man."

Another said to me one day at the close of service among them, "Sir, we thank you for your attention to us. Think not that because we are here in prison, we are destitute of feeling. No. We are sensible of the importance of the truths which you deliver, and we derive much comfort from the gospel."

I was requested, some time in April, to preach occasionally at a place called the Port of Orleans, three miles above this, which I have done regularly on every Monday evening. The inhabitants of the place and its vicinity are quite numerous, but they are mostly butchers and such persons as get their living by attending the public markets in this city. My congregations soon increased in number, and I am happy to say that there is at present a prospect of much good being done among them. There are some who not only attend preaching there, but also in the city. I have held my meetings in a private house, but they now speak of fitting up some other place. Surely the time is not far distant when many of this people will come up from the neighborhood of the brutes to the dignity of the sons of God.

The field of missionary labor is constantly enlarging; the Macedonian cry, "Come over and help us," is heard from almost every direction, and I would now call the attention of my brethren to a part of this country, which has been too long neglected, namely, the towns and settlements above and below this city. The Mississippi river for thirty or forty miles below, and about one hundred miles above this, is lined on both sides by a numerous population who never once heard the glorious news of mercy and salvation through a Redeemer. Repeated applications have been made to me during this year to visit them occasionally; but in consequence of the extent of my labors here, I have not been able to do it. In the town of Donoville itself, the seat of government for this state, a preacher might be successfully employed. The most of the in-

habitants are Americans from the northern and eastern states, who know how to appreciate the blessings of the gospel, and would cheerfully contribute to its support. There is another town containing several hundred inhabitants, about twenty miles west of Donoville, on the bayou Lafourche, where a good congregation could be had. A citizen of that place called on me a few days ago, and informed me that there had a few Methodists settled there within the last year, and that a small society could be raised immediately. The French population is rapidly decreasing, and it is thought that it will not be long before the whole of the Mississippi valley will be owned and settled by Americans. The English language is now most generally spoken, particularly among the colored people, who generally speak both English and French. The slave population is, I believe, more numerous in this section of the country than in any other part of the United States, and it is the wish of nearly all their owners, especially the Americans, to have regular preaching among them. I have endeavored, by inquiry, to obtain a correct knowledge of the moral state of this country, and I am clearly of opinion much good may be done by a prudent, zealous missionary. The field is now wide already to harvest, and a more favorable time to send laborers into it, will not come soon if we neglect to improve the present opening. The call of this people is pressing, and should be heard by us. They are living and dying in a state of ignorance and sin, and their blood is crying to heaven against us as Christians. Oh let us awake, let some general and decided effort be made by us, to send the gospel of peace; let us endeavor to break these poor ignorant slaves from the darkness and sensualizing vices which surround them, to the purity and purity of the gospel. The same amount of funds which is yearly expended by us in support of missions in foreign lands, or among the savages in America, would produce among the people whose cause I am pleading, five times the effect.

I make these remarks in order, if possible, to bring my brethren, especially at this conference, to reflect on the destitute state of this people, and to make some effort to send them a preacher.

FOR ZION'S HERALD.

CAMP-MEETING AT MANCHESTER, CT.

The Camp-meeting at Manchester commenced on Wednesday the 15th Aug. under very favorable circumstances. Forty tents were erected the first day of the meeting. On Thursday we were somewhat discommoded by the rain, which continued through the day and the following night. Notwithstanding a good spirit of prayer prevailed throughout the encampment, and souls were converted. During the three first days of the meeting the Lord favored us with pleasant weather and heavenly refreshings. The number of tents increased to about sixty;—there were about forty preachers, and more than one thousand members; and on the Sabbath, there were more than six thousand persons on the ground. But what is better than all, there were more than fifty souls converted; backsliders were reclaimed; the people of God were generally quickened, and some of them specially blessed; and hundreds, no doubt, received religious impressions which may lead to final salvation. We readily acknowledge, that, in speaking of the good that is doing at Camp-meetings, we do not do it in the cold calculating spirit of an irreligious world; but rather in the spirit of that gospel which "is the power of God unto salvation to every one that believeth."

The general order of the meeting was good, and great respect was paid to it by the thousands that attended, if we except a few restless spirits, who were made more restless by strong drink. And we have taken the opportunity to say, that we seldom meet with any difficulty in our endeavors to preserve good order at these meetings, except with persons who have made too free a use of ardent spirits. And let those who sell this article, especially those who sell it on such occasions, and particularly those who sell it on the Sabbath, settle the matter with their God and conscience.

We feel ourselves under obligations to the proprietors of the ground, and to his family, for their liberality and kind attention; and can but hope that the many prayers which were offered for them on this occasion will be answered. It is also due to the civil authorities who were present, and to the inhabitants of Manchester generally, to say that we were highly gratified with their demeanor, so far as it came under our observation; and it is presumed they will not be offended, should one old friend, who is personally acquainted with many of them, tell them, "his ardent prayer that they may share as largely in the blessings, as they do in the privileges of the gospel."

We were very grateful to meet on the occasion such a number of the preachers of the brethren and their tents from the other side of the river, and would admonish our brethren on this side, not to forget them at the Saybrook Camp-meeting.

D. DORCHESTER.

Aug. 22, 1827.

ZION'S HERALD

WEDNESDAY, SEPTEMBER 5, 1827.

TO CORRESPONDENTS.

We acknowledge the receipt of a private communication from "Pacificus" and thank him for his friendly suggestions. His feelings are accordant with our own. We would inform him, however, that we do not consider ourselves responsible for the sentiments of communications that relate to local subjects, or personal differences; in such cases we always hold the writer's name for the satisfaction of all concerned. It is very unpleasant for us to admit any communication into the columns of the Herald of a personal nature, particularly one that recriminates any individual by name who stands high in the estimation of a large body of the Christian church. Articles of this description always fall of attaining any desirable end, as the hard feelings caused by them, and the want of the spirit of forgiveness which they generally exhibit, more than overbalance the beneficial consequences.

We insert the "Probate Notice" from the consideration that our refusal to obey the direction of the Court might cause delay in the administration of the estate. We would respectfully inform our agents and friends that advertisements of any kind, except of religious works or institutions connected with the Methodist Episcopal church, are excluded from our columns.

The notice of the change of the place for the Ashford Camp-meeting did not arrive in season for insertion. We regret that the interests of "church and state" have interfered on this occasion; we hope, however, that nothing has been done by design to frustrate the expectations of those who had previously selected the place for the worship of Him "who dwelleth not in temples made with hands."

NEW ZEALAND.

The late accounts from the Wesleyan missionary station, at Wesleydale, New Zealand, contain distressing intelligence. The valley of Wangaroa, where the mission family was located, has been depopulated by the missionaries establishment has been plundered and burned to the ground. Through the rich blessing of God the missionaries, their wives and children, suffered no personal injury, but have escaped from the mission themselves on the protection of their friends, of the missionary establishment of the Church of England situated on the same coast. The period of their troubles was from October, 1826, to the 10th January of the present year, when they made their retreat from a place they had occupied several years. The account gives an awful view of the state of the New Zealanders. We select a portion of their journal, dated in October, published in July and August numbers of the Wesleyan Missionary Magazine, to show the state of alarm and terror which they labored for Christ.

"To-night our natives are making a great attack on themselves. They report that the Bay of Islands are on the eve of paying another visit to us; and say that Shongi has sent a messenger, to leave their food and fly into the woods, when he comes into the harbor he may not be able to face us, lest they be killed."

(Sunday.)—Accompanied by sister Turner, I went to Tipu's village, but obtained no congregation. The natives being away collecting fern-root, labor is, alas, for the meat that perisheth; and to our sorrow, that they were not only collecting fern-root, but that Tipu had been laying violent hands on one of the natives, whom he had nearly killed with a hatchet. He justified himself, and said that we took so much notice of what he did, and on our paying some attention to the matter, he said we would not pay so much attention to him as we did to the Tau rekia rekia, or slave, who has been a day of sorrow and vexation, from the time we have been led to take of the spiritual darkness around us. Unbelief often suggests to the natives, "Can these dry bones live?"

Tipu has not only wounded a slave, as a slave, but has shot a near relation dead, in consequence of a quarrel which took place between the slave and the relation. The whole of this day has been one of confusion and distress in our valley. The other day what he has done under a powerful influence of passion, or not, has seemed like a man himself all day; raving, stamping, and causing us to ring with his vociferations. Inflated with rage, and no doubt, stung with remorse for what he had done, yet hurried on by the overbearing pride of nature, he said, "Let us have a general massacre," to which his friends replied, "Remember the Lord's commandment." The poor slave, to whom I had thought with some dressing plaster for his wound, is now in the bowels of our neighbors; having immediately after Tipu shot his friend, been carried off, and eaten.

Since Tipu murdered his relative, our natives have lived in constant dread; every little thing they fear, and filled them with expectations of executions of vengeance coming to seek upon some of them. Tipu does not expect to escape himself, but some person entirely innocent of crime it is thought will be killed. Thus are the natives as they are cruel! Tipu has visited us to the affair took place; he denies having intended all the man.

This troubled state they continued from day to day, and suffered invasion after invasion, having a few of their goods taken away each time, and their lives in jeopardy every hour. At length the invasion is such formidable numbers that they destroyed before them. An extract from two letters will show trials which these missionaries were called to undergo. The first is from Mr. Turner.

(Monday, January 10th.)—Soon after day-break I came to my room door wishing me to get up, natives were coming up to the house. I got up, and in a few minutes went out. Mr. Hobbs came up before me. A number had asked me to come, and Mr. Hobbs had asked them to come; and they were coming for "To take your property, and you must be gone." Just at that time they were commencing operations: they broke open Luke's house; but we had broken his things into ours the night before. Another at the same time, broke open the potatoe or the door, and dashed the door to pieces. Then followed the kitchen, and the stove over it, and likewise the parlor; and never were men more busy in carrying out their contents. Being satisfied that nothing short of a perfect clearance of the place would do, we saw it necessary to make all haste possible to equip ourselves for a journey to the place and fleeing for our lives, we had a journey of twenty miles before us. Our lives were spared, before we could meet with a little rest, as the women and children, I urged the two girls, who came to get a little tea ready, as the women and children could not travel without something. This was accomplished in a few minutes; and by this time the children and all nearly ready to depart from the house. Like the Israelites in eating on the eve of their departure out of Egypt, we ate of our partook of what little we got in a perfect haste. At this moment four of our boys came to the door, and we let them in. They saw our anxiety, and offered to go with us, for which we were thankful; for without them we should have found difficulty with the children and the few articles which they had not yet attacked the house, we were in the moment in clothing the lady with some of our clothes, by which means we saved them from being broken in through all the windows, and had also got in at the back door. The girls felt much for us, and urged us to go, if we did not hasten, "we should get our skins only." We were now fully satisfied that destruction awaited all who were left, and were glad to get away with our lives. I went through the door I saw them taking away the potatoes, from which I had not been roused four hours before. As the greater part of the potatoes on the bank of the house, we passed through the fences and over the wheat field, which they knew were our feelings at this time, between three and four years' labor, and a great strength to our day. I could not but feel the Lord almost every step I took from the place. I viewed myself and companions like Lot, emerging from the city of Sodom. I looked back with the strongest emotions of soul, and distress, not without great fear that we should be a party of those who had left plundering the city. One man, I understand, got over the fence, and our company consisted of myself, my wife, and children,

NEW ZEALAND.

The late accounts from the Wesleyan mission station, at Wesleydale, New Zealand, contain details of the progress of the mission, and of the state of the colony of Wanganui.

and desired to go with us, for which we were thankful; for without them we should have found difficulty with the children and the few articles which I judged it indispensably necessary to take with me. As they had not yet attacked the house, we employed the moment in clothing the lads with some of our clothes; by which means we saved them, and had also got in at the back door; and I felt quite much for us, and urged us to be going, if we did not hasten, "we should get into serious only." We were now fully satisfied that our destruction awaited all we possessed, and were glad to get away with our lives. But through the door I saw them taking away the goods, from which I had been rescued some time before. As the greater part of the people were in the back of the house, we passed through the floor and down the garden, making ourselves out through the fences and over the wheat field. I now knows what were my feelings at this moment. I was obliged to quit the place on which we had labored between three and four years' labor, anxious to remain. Never, never was I called to such a departure. But praised be the Lord our God, He preserved our strength to our day. I could not but feel the Lord almost every step I took from the place. I viewed myself and companions like Lot and his wife, of old Sodom. I looked back with the strongest emotions of soul, and felt that without great fear that we should be the party of those we had left plundering there.

Our company, I understand, got over the fence. Our company consisted of myself, my wife, the young child, the youngest an infant five weeks old, Luke Wake and his wife, brother and sister, and Miss Davis from Newbury, who had come some few weeks with us. The property which we had in the clothes we had on, one small trunk, and some changes for the children, (which I had fortunately collected I think over night) and families which we carried in our hands, and of what we have been obliged to abandon. We made the best of our way out of the grounds, for they were now no longer our property. The poor women got quite weary from the corn; for there was a heavy rain the morning was foggy. Just as we

A meteorological phenomenon, of very rare occurrence, was observed on Tuesday evening last, about 10 o'clock. It was a display of the Aurora Borealis in its unusual form. The light of the Aurora had been observed, for several evenings before, as it commonly exhibits itself in the northern quarter of the heavens. Its appearance, however, on several evenings, and also in the early part of Tuesday evening, was faint and equally diffused light, growing brighter towards the horizon, and shooting up towards the zenith in feeble and lambent vortices. But the sublime appearance on Tuesday evening was nothing like this. It exceeded every thing of the kind we had before seen, both for its brightness and magnificence. About half of nine, a faint arc of diffused light was seen extend across the heavens from east to west, about 15 degrees to the northward of the zenith. It was in motion towards the south, and as it approached the zenith which it reached about 10 o'clock, it grew brighter and better defined. When it became vertical to the town, the whole hemisphere, from the eastern to the western horizon, was spanned by a zone of light, about five degrees in breadth, and well defined on each side. It seemed like a belt of unburnished gold, drawn over the heavens. It preserved its distinct form and brightness about twelve minutes, and, as it moved southward, began to fade; the light growing paler and more diffused, till it reached about 25 degrees south of the zenith, when it began to disappear, first in the east, and then in the west. It could be seen there but faint coruscations, about 15 minutes the last traces of it could just be seen in the west, ending in the same manner. It grew so much lighter as to show stars pretty distinctly. The sky was clear, and the stars of great brilliancy.—The *West. S. W. Light.*

change—the qualifications for entering remaining the same as heretofore.

with firmness. Addressing the multitude, he said:

in Nickerson, do.; at quar. brig Richmond Packet, Frazer, Pence, P. R.

do.; at quar. brig Richmond Packet

SHIP NEWS.

PORT OF BOSTON.

ARRIVALS AND CLEARANCES.

MONDAY, Aug. 27—Arrived, brig Camco, Manchester, London; sch. Greek, Nickerson, N. York; at quai. brigs Same set, Springer, Wilmington, N. C.; Traveler, Bignol, Tarraguet, New Orleans.

TUESDAY, Aug. 28—Arrived, ships Cowper, Henry, Liverpool; Saco, Leslie, do.—*Cleared*, brig Geo. Urquy, France; Halifax; schs. Midas, Weeks, Charleston; Juliet, Ward Savannah.

WEDNESDAY, Aug. 29—Arrived, brigs Mary Hart, Hull, Halifax; Sumner, Springer, Wilmington, N. C.; schs. Mail, Pillsbury, Augustus; Sealowee, Soule, do.; Helen, Volpe, Richmond; at quai. sch. Experiment, Trapp, Malaga and Gibraltar.—*Cleared*, sch. Mohican, Sparrow, N. York; ship Avon, Hodges, N. London.

THURSDAY, Aug. 30—Arrived, brig Perseverance, Barb, Charleston; schs. Independence, Whiting, Gibraltar; Hope and Hannah, Baker, N. York; Vessager, Iralham, Albany; Gen. Brannard, L'Esdras, Sag Harbor; Coral, Davis, Philadelphia; Manilla, Storer, N. York; Volupe, Lewis, Baltimore.—*Cleared*, brig Commerce, Essex, Surinam; scho. Lucretia, Gibbs, St. Peters; Truck, Godfrey, N. York; Wm. Fern, Clark, Philadelphia.

FRIDAY, Aug. 31—Arrived, brigs Corsair, Durall, Newcastle; Cutler, Egan, Hongkong; schs. Clavist, Baxter, N. York; Cent, Burgess, Halifax; at quai. schs. Agate, Taber, Matanzas; Ivy, Parker, St. Croix.—*Cleared*, brig Jasper, Packer, Savannah.

SATURDAY, Sept. 1—Arrived, brigs Monument, Skiff, Portland; William, Woodbury, Bangor, Meads; Atlantic, Lescot, Glasgow; Algerine, Beebe, Baltimore; schs. Koret, Merchant, N. Haven; at quai. brigs Utina, Rowe, Surinam; Cyprus, Pratt, Trieste; Ann, Hardy, Mayaguez.—*Cleared*, brigs Ventrosat, Abait, Havana and Europe.—*Cleared*, Loring, N. Haven; schs. Hesperia, New York; Emerald, Lowell, Chatham, Small, Baltimore.—Erie, Osborne, New York; Greek, Nickerson, do.; Eliza Jane, Pease, Philadelphia; Haxall, Pratt, Alexandria.

SUNDAY, Sept. 2—Arrived ships Sapphire, Calicut, from Bombay; schs. Adams, Hatteras, Liverpool, Liverpool; brigs Hancock, Hamblet, Havre; Grampus, Alexander, Cronstadt and Elmston; Acorn, Whitton, Philadelphia; schs. O. live, Rogers, do.; Gentile, Ryder, N. York; sloop Mechanic, Nickerson, do.; at quai. brig Richmond Packot, Fraser,

During the first two centuries, religious instruction was given to those who were looking forward to the ministry, by lectures; and to the people mostly in private houses. Every distinguished presbyter and bishop had a catechetical lecture, which all who chose, attended. The method of preaching on the Sabbath, as far as we can ascertain, was rather that of expounding. Considerable portions of scripture were read and explained. The staidness and formality of pulpit instruction were not then known. Cæcil thinks archbishop Leighton's commentary on Peter is the best specimen we have of primitive preaching. Origen, who flourished in the 3d century, was the first who introduced the practice of selecting a single text as the subject of a discourse. He dealt much in abstract and philosophical disquisitions. With him a text was little more than a starting point; for he wandered much in the mazes of speculation. Houses of public worship were not generally erected till the fourth century. From the middle of the third century, vital religion began visibly to decline; special seasons of the outpouring of the Spirit became less frequent. In the least, this was owing, in a great measure, to the spread of error, occasioned by the prevalence of a false philosophy. In the west, prosperity operated upon the corruption of the heart, discipline was relaxed, and the purity of the church was lost in proportion to its splendor. Persecutions, also, were frequent and violent, so that the prominent bishops and presbyters were employed in relating error, or defending the oppressor. This gave a character of bitterness as well to their preaching, as their writings. From the fifth to the 16th century there are few materials from which we can derive any authentic history of the pulpit. Preaching degenerated into cold metaphysical disquisitions.

norant notices of seamen by such ridiculous advertisements. An attempt had also been made abroad to impose on a captain, a friend of his. He was offered a charm by a person, to preserve him from being swindled. The wary captain, however, refused to buy, asserting that he was not a child.

world, but to enlighten and improve it. It is only by the triumphs of philanthropy, and not by those of arms, by overruling the world with intelligence and refinement, not with fire and sword, that modern nations can acquire genuine and substantial fame. It is this more dignified province of the modern mother, to form her sons for that lofty enterprise; nor will any means be found so effectual incidentally in promoting that object, in strengthening the hands of that amiable phil-

perfect one," was offered at 30 guineas. There must be some captains, who had so far gone to leeward to believe, that a thing of this kind could preserve them from drowning; but he was surprised that encouragement should be thus given to the superstitious and ignorant notions of seamen by such ridiculous advertisements. An attempt had also been made to impose on a captain, a friend of his. He was offered a charm by a person, to preserve him from being wrecked, for which he was to give him 100 guineas. The wary captain, however, refused to buy, saying,

as he asked her until her strength was so nearly gone that she could only move her thumb. In this calm and peaceful frame of mind she took her leave of all below, Feb. 1, 1827. O! how blessed are the dead that die in the Lord!

MISS SARAH ROWELL.
SARAH, daughter of Mr. Amos and Mrs. Dorothy Rowell, was born in Croysden Sept. 12, 1802. But little need be said of her as she passed from childhood

line in young rapt, are wasting
in the way. Turks and Heathen believe
main uncovered in a place of worship; but the
not be held up as a pattern to us enlightened
tians.

If ever you were dangerously ill, what fault
ly lay heaviest upon your mind? take care to
out without delay and without mercy.

When, even in the heat of dispute, I yield to
tagonist, my victory over myself is more illustra
over him, but he yielded to me.

When, even in the heat of dispute, my antagonist, my victory over myself is more illustrative over him had he yielded to me.